April 2
1925

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"For if ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses." MATTHEW 6: 14-15.

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GOSPEL TRUTHS IN TERMS OF LIVING

STEPHEN L. RICHARDS

OF THE COUNCIL OF THE TWELVE

(*Concluded from page 195*)

Our conception of the relationships of men we derived from this inspired source as part and parcel of the Gospel of Jesus Christ. These relationships, involving as they do the institutions of government, society, business, and the home, are vital to the happiness and welfare of man. Perhaps our teaching of the Gospel has not brought forward much that is new, but it has served to vitalise and make real, fundamental principles which the Saviour taught and exemplified in His living during His ministry among mankind. This, at least, has been the case among a substantial number of people who have accepted these interpretations and attempted to live them for a period now covering nearly a century.

We believe literally in the fatherhood of God and the brotherhood of man. We believe, too, that man should be treated like a brother and act like a son. If the human family is a family, family ties and family obligations should control. They involve respect and love for father and for brother. We lay this simple doctrine, so persistently and forcefully taught by the Master, at the base of all proper human relationships. Respect and reverence for God the Father, conscious recognition of His authority, His love and His mercy, are essential and indeed indispensable, in our thinking, to that attitude and psychology which may be relied upon to respect law and governmental authority and to yield obedience thereto.

From the inception of the Church its members have been taught and urged to respect the governmental authority under which

they live, and to obey the laws of that country. The obligations so imposed upon them have been sacred in character and particularly in America, because the leaders of the Church have always maintained and the people have accepted the doctrine that the Lord in His providence caused the founders of this great government to receive inspiration for the establishment of its righteous institutions as set forth in our constitution. It is to us a Christian nation where Christian righteousness must and will prevail. Loyalty to country is a part of our creed. If such conceptions of government were entertained by all of the citizens, may I ask, would it be difficult to enforce the law? Would our institutions be endangered? Is such an interpretation of religious belief or principle in any way inimical to the best society? Is it not, on the other hand, such an attitude toward country, law, and social institutions that we must have in men to insure harmonious living in the great groups of society that inhabit the earth?

Some critics of the Christian doctrine, as applied in solution of the problems of humanity, say that it is superficial; that it fails to take into consideration the natural instincts and tendencies of the race, and that it is unscientific and unsound. They say that men are born of contention, rivalry and warfare, and that it is instinctive in man to kill his brother to accomplish his own survival. They say it, but have they proved it? Are we not justified, from the observations of history and from our own observations, limited as they are in time and extent, in believing that it is possible for men to live together in peace, and that when they so live they are happy? Of course, if we are not logically justified in reaching this conclusion it would seem futile to search for any plan to govern human relationship, since those relations must result from native, inherent tendencies, in hatred, discord and killing.

Now I am not pessimistic enough to point out such a dismal prospect for the race. We are taught that man is that he might have joy, and while we are not unmindful of the effect of blood strain and inherent tendencies, we are optimistic and hopeful enough to believe that man may eventually master himself, his appetites, his passions and his weaknesses. For this great achievement, and it will be his greatest achievement, he must have help. We are convinced that that help lies in the Gospel plan and is freely available to every man who will receive it.

Some say, too, that Christianity has been tried as a remedy for human ills and has failed. That statement we flatly contradict, although we are aware that our contradiction may give offense to some. We construe Christianity to embrace the principles of life and conduct, taught and practiced by the Saviour during His ministry among men. We find a pronounced difference between those principles and certain doctrines and practices set out and

established by men, long subsequent to Christ's ministry, based upon an interpretation of His teachings and work that we regard to be wholly unwarranted.

We are obliged to admit with the critic of so-called Christianity that no inconsiderable part of the misery and suffering of humanity in the last two thousand years has been occasioned by perverted notions of those who have professed to be followers of the Saviour. After making such an admission it is not at all unlikely that the critic of Christianity and its methods shall ask of us, what assurance have we that your interpretation of Christ's message and your establishment and maintenance of His Church shall vary in the result from former experiences.

Our best answer to that question, it seems to me, is that for now nearly a hundred years, the result of the work of the Church and the message it has proclaimed has been at variance with those results heretofore obtained in the Christian churches, at least in large measure.

I recognise that that statement legitimately calls for the submission of proof, and I regret that this occasion does not afford opportunity to go into some detail to furnish that proof. I must content myself with the submission of some questions which may serve in their answers to furnish some of the proof desired. Will those of you who know us—surely no others are qualified to answer—please speak.

Do you know of a people who, as a people, for over a century of time, have been freer from internal contention? And conversely, do you know of a people who have been more loyal to their leaders, their institutions and each other? Do you know of a people more sincere and earnest in their religious convictions, who more nearly live to their professions, and who make greater and more willing sacrifices for the faith within them? Do you know of a people who do more in proportion to their means and ability to disseminate among others the message in which they believe? Have you ever heard of anything comparable to our missionary system? Do you know of any people who have more nearly reduced their religious belief to temporal practices by way of community co-operation, mutual aid, and social advantage? Have you in mind any religious group that has been more successful in colonising a new country and developing its resources? Do you know of any people more devoted to country and more loyal to the institutions of government? Do you know of any people who have made better provision for the educational, spiritual and temporal needs of its members? Does not the reputation of the members of our Church for business integrity, dependability, industry and thrift compare favourably with any other group? The next question, I repeat, is only to those who know us. Do you know of any people on earth whose young men in particular and whose membership generally are as virtuous,

free from immoral and unrighteous practices, as clean minded and as wholesome?

I do not know how you will answer these questions. It is my belief, however, that those who do not belong to our Church, who have lived among us, who have been neighbours to us, and who have dealt with us and know our manner of living, if they will speak without prejudice the facts as they have found them, will furnish the proof for the assertion I have ventured to make, namely, that the Gospel we teach and try to live differs from the Christianity professed and practiced in the civilised world for several hundred years preceding the advent of "Mormonism."

We maintain that Christianity has not failed because it has never been tried. We have an abiding conviction that it will successfully regulate and govern the affairs and relationships of men if it can be applied to them. It is gratifying to note that there is an increasing tendency on the part of men engaged in business and other pursuits, outside the Church, to recognise the vitality of Christian principles in all commercial and social relationships. They do not always call it by its right name. Sometimes, it seems to me, there is an apparent, almost a studied effort to conceal the true authorship of the principles invoked. It is spoken of as the spirit of service, a square deal, the golden rule of business, etc.

If men were at all frank, they would not hesitate to call it what it is, the spirit of Christ and His teachings. It is founded upon the principle of the brotherhood of man. It contemplates unselfish devotion to the interests of others, the losing of one's life for others, that in the end he may gain it. Wise business men everywhere and students of society proclaim it indispensable for the achievement of the highest ideals in industry and civilisation. The principle is just as applicable to nations and peoples as to individuals. A large portion of the disorders and troubles of the world arise from the fact that collective selfishness and hatred are not regarded to be as reprehensible as the same qualities expressed by one individual. Let us hope that some progress is being made in the spiritualisation of the world and in the acceptance of Christian principles as a working basis for the solution of its problems.

In discussing the application of the principles of the Gospel to the affairs of men one institution of society must come in for special mention, that institution is the home. If there is one place on earth where Christian virtue is more needed than in any other, it is in the home. The home is and must always continue to be the greatest single conservator of righteousness. It sets the ideals and standards for the nation. Its influence permeates every phase of human activity, and the biologists will tell you, and truly too, that it determines, almost entirely, the very trend of civilisation.

It is needless and inopportune here to point out the necessity for Christian virtues in the home and home life. I shall merely make a statement which embodies an appeal. It is this: Parents who teach their children and train them in the true principles of Christianity, bringing them to a knowledge of Jesus as the Friend, Brother and Saviour, are the greatest asset of the nation and the world to-day, because there will go forth from their homes and from their homes only, men and women who will have in their hearts the love of humanity and the vision to do the world's work and elevate the race to the achievement of its high and glorious destiny. I do not mean to say that there are not good homes which are not Christian, but I do firmly believe that the world is dependent upon the Christian home to supply the spirit of Christ which must save the world.

I should like much to pursue this engaging subject. It is a favourite theme with me, but time forbids.

I desire to bring to your attention but one additional item. It is our conviction that the spirit and principles of the Saviour will not be and cannot be widely accepted and made applicable in the affairs of life without a recognition and acceptance of God the Father as the Supreme Ruler of the universe and also His Divine Son, Jesus Christ, as the Saviour and Redeemer of mankind, together with the authority and power that they have conferred upon men to establish and maintain the Church of Christ and administer the ordinances of His Gospel. The acceptance of part of the truths of the Gospel may be helpful in the affairs of men but nothing short of the whole truth will make men free. The Church of Jesus Christ of Latter-day Saints has been endowed with the whole truth and with Christ's power to save the souls of men. The truth and that power are essential to the joy and exaltation of man.

I realise that it seems a presumptuous thing to make the statement that our institution is the sole repository on earth of this precious truth and power. We do not make it boastfully or arrogantly; we assert it only because we are commanded so to do and because we can in no other way discharge our duty to men in pointing out to them where they may find the truth and salvation. Our one great desire in this work is to be of service to our fellow men. We can perform no service for them comparable to that of bringing into their hearts and souls a conviction of the divinity of the Gospel of our Lord and Saviour Jesus Christ. It is the pearl of great price. It is the royal road to happiness. It is the master work of the ages. It means life in its fulness and exaltation. God grant that the hearts of men may be responsive to its appeal. Amen.

NOTHING is more simple than greatness; indeed, to be simple is to be great.—EMERSON.

LIFE'S GOAL

GEORGE A. BAKER (Ulster Conference)

"THE WORLD STEPS ASIDE for the man who knows where he is going. Don't wabble." How true to life are these words, yet how few there be who really have definitely fixed in their minds the goal toward which they are aiming and striving.

In all phases of life there is always a definite objective to be reached. The football player strives toward his opponent's goal; the winding river seeks its outlet; the tiny seed germinating in the ground tries to reach the surface of the soil; men seek the goal toward which the knowledge and experience of this world tends to lead them, some desiring health, some wealth, and others salvation.

In view of the fact that the objectives attainable in this life are many and varied, it is essential that we have a definite understanding of where we are going, and then unhesitatingly strike out for that end. Yet in so doing, we should carefully consider the importance of the goal for which we are aiming. Let us not waste time and energy striving for a worthless objective, but rather seek until we find a goal that is deserving of our untiring efforts and endeavours. The most important objective in this mortal sphere is to attain salvation through obedience to the principles and ordinances of the Gospel promulgated by the Lord Jesus Christ.

Picture yourself on a large ocean liner as it plows its way through the mighty deep. By way of diversion you go down far below the decks, and there gaze upon the intricacies of the ever-interesting engine room. When you descend by way of the narrow iron staircase into this mass of throbbing machinery you marvel that all of it is necessary for the operation of the vessel. You get a fleeting impression that there is nothing very much to a ship except machinery. However, when you come up to the forward deck, your sensations change completely. As you gaze out over the wide expanse of water, the whirling wheels and ever-driving pistons are forgotten. You contemplate only the result effected by the machine itself. That result is progress—a steady, powerful, ever-forward movement. You are going somewhere, and your progress is definite and sure. You are thrillingly certain of your goal over beyond the horizon.

The Church of Jesus Christ may be likened unto a great ship. It is purposely constructed to carry you toward that all-important objective, salvation. This great ship, the Church, is carrying steadily, powerfully onward. Unswervingly, it moves toward its glorious goal, the salvation of the human race.

Are you a sailor on that ship? Are you among the comparative few who are being carried forward to its great goal, salvation? If you are, determine whether or not you are making the most

of the voyage. Do not always think of religion in terms of machinery. In other words, the Church to you should not be merely a routine of Sunday School sessions, sacrament meetings, tracting and visiting. While these are the things that bring you responsibilities and absorb your attention, yet you should get out of the engine room once in a while, and from the forward deck make a calm survey of where you are going and why.

If you are not a sailor on that great ship, it is time you were awakening to the fact that unless you definitely know what your goal is and how you can get there, you are going to make but little progress. Don't wabble. Join the workers and you will be shown the most desirable goal and the means given of God to attain it. Equipped with this knowledge and eagerly striving for the great goal of salvation, you need not fear but that the easy-going world will step aside for you, that you may pass forward with courage to the glory awaiting the "never-wavering few."

"Where the going's smooth and pleasant
You will always find the throng,
For the many, more's the pity,
Seem to like to drift along.
But the steeps that call for courage,
And the task that's hard to do,
In the end result in glory
For the never-wavering few.'

MY WORK

Let me but do my work from day to day,
In field or forest, at the desk or loom,
In roaring market place, or tranquil room;
Let me but find it in my heart to say,
When fragrant wishes beckon me astray,
"This is my work; my blessing, not my doom;
Of all who live I am the only one by whom
This work can best be done in the right way."
Then shall I see it not too great, nor small
To suit my spirit and to prove my powers;
Then shall I cheerfully greet the labouring hours,
And cheerful turn, when the long shadows fall
At eventide, to play and love and rest,
Because I know for me my work is best.

—Anonymous.

There are two things we should learn to forget—the good we have done to others, and the evil others have done to us.

THE LATTER-DAY SAINTS' MILLENNIAL STAR

JAMES E. TALMAGE, Editor

THURSDAY, APRIL 2, 1925

EDITORIAL

RETIRING WITH HONOUR

THE ASSOCIATE EDITOR of this magazine is an important functionary. His position is one of responsibility and trust, devoid of material emoluments, and with none other perquisites than the satisfaction of devoted service in the missionary cause. He is no mere assistant, doing only as he is told to do, but is an editor in fact.

Through the course of its eighty-six volumes, and thus far in that of its eighty-seventh, the *Star* has had many men of high ability in the Associate's chair at its editorial table. Often for long periods the real work of the office has devolved entirely upon the occupant of that chair.

ELDER G. MARTIN HOPFENBECK is the latest in this long line of Associate Editors. He has given to the magazine his best efforts since taking the position a year and a half ago; and now he is about to retire in well-earned honour, with assurances of the appreciation of his fellows and of high esteem on the part of his numerous readers. On his arrival in Europe, November 25, 1922, he began his missionary labours in Germany, but within ten months was transferred to the Liverpool headquarters, where he entered upon his literary work with the *Star* under the administration of President David O. McKay. Elder Hopfenbeck came well equipped for the work he has so faithfully done. He is a graduate of the University of Utah, holding the degree of Bachelor of Arts; and to the scholastic training thus attested he has added a comprehensive knowledge of the Church and its teachings, which knowledge, together with his personal testimony of the restored Gospel, has been used in bringing blessed enlightenment to members of the Church and to investigators of its doctrines.

In other capacities he has been a source of inspiration and encouragement to many. As president of the Liverpool Branch of the Church, as instructor in the theological classes, as an ever-willing aid to conference officers, and often as the duly appointed personal representative of the Mission President, Brother Hopfenbeck has given his time and talents, his energy and effort, by day and night without measure or stint. Now that he is honourably released to return to his home in the West he leaves a

host of friends who are sorry to have him go. This of itself is a benediction. May continued and increasing success in good works be his boon, forever and ever.—J. E. T.

FORGIVING A BROTHER

THE CONSERVATIVE CRITIC, who would place an evaluation upon any work, rarely uses the phrase *the best*, or any other form of the superlative. The world and its productions have now grown so large, that seldom, if ever, is a person justified in assigning to one event or exposition the place of *best*. However, there are occasions when outstanding merit demands this supreme estimation. Thus it is that Charles Dickens, in discussing the Parable of the Prodigal Son, acclaims it "the most touching passage in all literature."

The Parable itself is but a simple story, drawn from life to be seen in almost any hamlet or city of the earth, but underlying, as with all Christ's teachings, is a fundamental truth—a basis for action applicable even in the ultra-modern twentieth century. His words are simple and plain, but, unfortunately, they are as vague and foreign to modern materialism as they were to ancient Judea.

Jesus, in this revelation of an affectionate father, establishes a new system of judgment for sinners and transgressors. The idea of proportionate reward and punishment, so prevalent in that day and this, is supplanted with a genuine love of a father for his erring children—revealing the anxiety and solicitude to have those children turn unto him. The father accepts the evidence of sincere repentance on the part of the erring son and grants forgiveness for the past. In so doing, there is no condoning or palliating the follies and sins committed; but rather, as an example of justice, tempered by mercy, a rejoicing for the son's having returned to the right path. Herein is the great principle of forgiveness presented to a mercenary and cruel world of casuists.

It was the Saviour's purpose to set aside the current Jewish conceptions, so inadequate to meet the needs of the children of men. To accomplish this, He declared His message to be not only for the righteous, but also for outcasts whom He could and would save; and that He was sent by a Father, who in contrast to the relentless, angry Deity the people were worshipping, is kind and forgiving, having an interest in repentant sinners. The Parable of the Prodigal clearly illustrates God's intense love, even for the wayward, and His desire to reclaim mankind.

But to have left the principle of forgiveness as an attribute only of God would have but half accomplished the great cause Jesus came to establish. He lived among men, and in His ministry

showed His gravest concern to be in the doings of men. True, He declared the Fatherhood of God, but primarily, He, as God in man, revealed the highest aspiration of the race in mortality. Forgiveness is not only an attitude of God toward His recalcitrant children, but also a duty of man to his fellow-beings.

Peter was in doubt regarding this point, and questioned the Lord regarding one's duty to one's brother. In an effort to be extremely charitable, he placed seven as the limit of forgiveness. With hyperbolic forcefulness, Jesus declared that there is no end to the number of times a brother should be forgiven. Moreover, there is a duty, not only to the offender, but also to the one wronged. In order that Peter might not misunderstand, Jesus told the Parable of the Unforgiving Servant, in which the details were purposely exaggerated that He might impress His followers with the thought that forgiveness is a duty for man as well as an attribute of God. The debt of the unforgiving servant was stupendous in contrast to that of the fellow-servant. Yet forgiveness, emancipated of the weight or the lightness of the obligation, was equally binding upon both.

The evil of the unforgiving heart is in the injury it brings to the one who possesses it. Prolonged resentment, arising from a supposed or actual wrong, is deadly in its effect upon mental and spiritual health. It breeds suspicion and hatred, impoverishing the heart of the one who cherishes it far more than its object. It cankers the soul and places man out of harmony with God and the universe.

Jesus taught: "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother." What is more important still, in going to the brother in the proper spirit of forgiveness, the one wronged gains not only his brother but himself—he purges his system of the ills that beset an unforgiving heart. It is a supreme test of character to follow Christ's teachings in going to an offender; but the joy and satisfaction gained more than compensates for the sacrifice.

The person to-day, as in times of old, who would follow Christ and thereby insure a happy, healthful life, physically and spiritually, must accept the Lord's fundamental teachings of forgiveness. Unlike the older son in the parable, the true Christian must rejoice with the father that this, the brother, who was dead is alive again; and who was lost, is found. Truly, to forgive is a Godly virtue, and is the essential foundation of a normal relationship with God, as well as with man.

G. Martin Hoffenbeck.

If we could learn to forget by forgiving, many a heartache would cease to-day.—Selected.

THE LEEDS CONFERENCE

The Leeds annual conference was held March 15th, in the Carlton Street Schools, Bradford. There were in attendance Elders G. Martin Hopfenbeck and Kenneth F. Schade and Sister May Booth Talmage and her daughter Helen, President John H. Tanner and all the missionaries of the Leeds Conference. Elder Hopfenbeck presided and President John H. Tanner conducted the various sessions.

An inspiring program on the theme, "Love for Humanity," was rendered in the Sunday School. Brother Raymond Evans sang "Divine Love." Brother Arthur E. Banham gave a talk on "Love of God for Humanity." Sister Alice Huddleston recited the 13th Chapter of First Corinthians. Sister Maggie Pearson spoke on "The Golden Rule." Sister May Waite recited "The World." Brother Stanley W. Robertshaw gave a talk on the theme, "Love for Humanity as shown by the Church." Sister Edith Palfreyman sang "The Lord Is My Shepherd."

Sister Talmage commented on the theme of the program, and by illustration pointed out how love is shown by the actions of an individual toward God, parents, and the world at large. Sister Talmage said that love is the greatest thing in the world, and that the more one loves the more one serves.

Elder Hopfenbeck related a story showing how the golden rule can be applied. He urged everyone to be as a good Samaritan to all of God's children.

The afternoon session commenced with preliminary music by Brother Frank Holroyd. The general authorities and the mission and the conference officers were presented and unanimously sustained.

President John H. Tanner compared the religions of the world with that of the Church of Christ. He explained that through revelation the fulness of the Gospel has been given to man.

President Ernest J. Johnson asked the co-operation of the members in the work of the conference that the peace and harmony that existed between Lot and Abraham might be had.

Sister Maude E. Johnson illustrated that by working in obedience to the Gospel one eventually gains prosperity and eternal happiness.

Elder Parley A. Petersen said that his purpose in life is to eventually gain salvation and exaltation in the Kingdom of Heaven and that that should be the aim of all mankind.

Mr. Dyson rendered the vocal solo "Freedom to Worship God."

Elder Fred G. Stoddard declared that blessings are all predicated upon obedience to the commandments of God. He exhorted all to obey God's word.

Elder John E. Barker declared that the doctrine taught by the Apostles with reference to the organisation of the Church of Christ was verily the will of the Lord.

Elder Lynn Lay spoke on the great forgiving nature of God, and illustrated that His children should likewise forgive one another.

Elder John N. Fraser said that the Church of Jesus Christ, in contradistinction to the churches of the world, teaches and practices the commandments of Jesus Christ.

Elder Don J. Thurgood showed that there is no substitute for the Gospel, that its accessories aid in the accomplishment of its great and mighty purpose.

Elder Hopfenbeck, the concluding speaker, graphically related the incidents of the temptation of the Saviour and the persecutions endured by the early pioneers. By comparing these well-drawn illustrations, Elder Hopfenbeck brought out the fact that the children of God must sacrifice for victory.

Immediately following the afternoon session an officers and teachers meeting was held. Elder Hopfenbeck offered many valuable instructions pertaining to the work of the branches. He encouraged the members to prepare themselves for more responsibility in the work of spreading the Gospel. He emphasised the slogan "Every Member a Missionary."

Elder Orlando J. Condie, the first speaker of the evening session, said that the best people of the world are those who obey the commandments of God.

Sister Talmage portrayed in a very vivid manner how the testimonies of the Latter-day Saints are a great source of power to them. She declared that the possessor of a testimony is accountable to God for the use of it. Sister Talmage stated that the world, since the time of the Prophet Joseph Smith, has had greater light and more understanding than ever before.

President Johnson related by illustration that there is but one way into the Kingdom of God. He said that just as travelers in foreign lands are given guide books that direct them safely to their destination, so the world has been given guide books of God that point the way to the goal of salvation.

Brother Jack Thomas rendered the vocal selection, "He Shall Dry Your Tears."

Elder Kenneth F. Schade showed, from several well-drawn illustrations, how humanity is losing faith in God. He illustrated the attitude of God toward man and stated that if man will believe in God, repent and obey His word, the Lord will forgive and receive mankind as the father received the prodigal son.

Elder G. Martin Hopfenbeck, the concluding speaker, pointed out in a powerful and very appealing way that the people of the world have never given the Gospel a trial. He emphasised that the improper use of authority brings about the downfall and des-

truction of a nation; and that the proper use of delegated power will assist in solving the ills of the world.

DON J. THURGOOD, Conference Clerk.

FROM THE MISSION FIELD

Releases—The following missionaries have been honourably released from their labours:

Rulon H. Sanders, the Liverpool office and the Bristol and the Liverpool Conference.

G. Martin Hopfenbeck, the Swiss and German Mission and Associate-Editor the *Millennial Star*.

Meeting of Missionaries—On Monday, the 16th ult., a meeting of the missionaries of the Leeds Conference was held. There were in attendance Sister May Booth Talmage and her daughter Helen, Elders G. Martin Hopfenbeck and Kenneth F. Schade, President Ernest J. Johnson and all the missionaries of the conference. Each missionary reported his aim in missionary work, and the means taken to arrive at the desired end. Many excellent ideas were expressed. Elder Hopfenbeck gave helpful instructions and impressed the need of utilising every available opportunity for preaching the Gospel.

Baptisms—A baptismal service was held at the Faversham Street Baths, Bradford (Leeds Conference) on the 14th ult. Nine candidates were baptised by Elders Elwood G. Meadows and J. Earl Wardle and confirmed by Elders David W. Eardley, John E. Barker, J. Earl Wardle, Orlando J. Condie, Don J. Thurgood, Parley A. Petersen, John H. Tanner, Ezra L. Nichols and Frederick G. Stoddard. Addresses on "The Purpose of Baptism" and "The Holy Ghost" were given by Elders Kenneth D. Singleton and John E. Barker. About one hundred and fifty people, including many investigators and representatives of the press, were in attendance.

Concerts—A successful concert was held by the Glasgow Branch (Scottish Conference) on the 12th ult. Over one hundred people were in attendance. An exceptionally well-prepared program was given.

On the 14th ult., a concert was given by members of the Oldham Branch (Manchester Conference). The purpose of the concert was to assist in raising funds for the maintenance of the Blue Coat School For Fatherless Boys. The success of the entertainment was most gratifying. The money obtained will be formally presented to the School by the sisters in charge of the arrangements.

Arrivals and Appointments The following missionaries arrived in Liverpool, Saturday, the 28th ult., per s.s. *Montrose*, and have been assigned as follows:

For the British Mission—
Dale F. Cutler, Lehi, Utah, to the Nottingham Conference.
For the French Mission—
Wayne W. Huish, Salt Lake City, Utah.
For the Netherlands Mission—
Charles P. Mietus, Ogden, Utah.
Martin Vuyk, Salt Lake City, Utah.
For the South African Mission—
Grant H. Mortensen, Riverton, Utah.
C. Alden Gray, Provo, Utah.
For the Swiss and German Mission—
Clinton Dinwoodey, Idaho Falls, Idaho.
Barr Fisher, Salt Lake City, Utah.
Joseph H. Geis, Salt Lake City, Utah.
Harley W. Monson, Smithfield, Utah.
Albert N. Muhlstein, Provo, Utah.

Branch Conferences—The Hanley Branch (Manchester Conference) held a branch conference on the 15th ult. President Ronald D. McGregor presided and Elder John H. Tomlinson conducted. The speakers at the various sessions were Elders John H. Tomlinson, Charles A. Halverson and James K. Knudson.

A branch conference of the Hyde Branch (Manchester Conference) was held on the 22nd ult. An interesting and instructive program was given in the Sunday School, conducted by Brother Joseph Beverley. President Ronald D. McGregor presided, and Elder Charles A. Halverson conducted the evening session. A spirited officers and teachers meeting concluded the conference.

On the 22nd ult., the annual conference of the Halifax Branch (Leeds Conference) was held. President Ernest J. Johnson presided, and Elder J. Earl Wardle conducted the various sessions. In the Sunday School session a program on the theme, "Charity," was rendered. In the evening session a vocal duet and solos were given by Sisters Mary and Lucy Walker and Sister Florence Crossley and Brother Jack Thomas, respectively. The speakers of the day were Elders Kenneth D. Singleton, J. Earl Wardle, Don J. Thurgood, and John H. Tanner, President Ernest J. Johnson, Brother Percy Palfreyman and Sister Maude E. Johnson.

The Eastwood Branch (Nottingham Conference) held a branch conference on the 22nd ult. Brother George W. Hart conducted the Sunday School and Brother William H. Mullinger the evening session. The speakers of the day were President Carl E. Pettersson and Elders Boyd H. Ririe, George O. Gee, Arthur L. Fuller and Z. Vernon Derrick.

A very successful branch conference was held at Abercarn (Welsh Conference) on the 22nd ult. A good attendance of members, friends and visitors marked the two sessions. A special Priesthood meeting was also held, at which President Lewis F. Hansen and Elders Charles L. Johnson and Gordon Burt Affleck spoke upon various phases of Priesthood work.

On the 22nd ult., the annual branch conference of the Northampton Branch (Birmingham Conference) was held. The Sunday School program featured the Book of Mormon. The speakers of the evening session were President Joseph E. Tillotson and Elders Dan A. Hickman, Leland N. Wight and Ellis L. Rees.

The annual conference of the Doncaster Branch (Sheffield Conference) was held on the 22nd ult. The speakers of the day were President O. David Merrill and Elders Harley K. Fernelius, George A. Adamson and Henry D. Bradford and Brothers Charles Smith and George W. Thompson.

Socials—The Halifax Branch (Leeds Conference) Relief Society held its annual social on the 14th ult. Sister May Booth Talmage and her daughter Helen were in attendance. Great pains had been taken to make the hall attractive and to provide delicious refreshments. In the evening, Sister Talmage and her daughter made short addresses. A highly appreciated program consisting of many delightful songs and recitations was given.

Members of the Glasgow Branch (Scottish Conference) entertained on the 11th ult., in honour of President Wallace R. Budge who has been honourably released to return to his home. A special program was rendered after which a light luncheon was served. As a token of appreciation and remembrance, Elder Budge was presented with a fine leather music roll.

A farewell social was given at Carlisle (Newcastle Conference) on the 14th ult., in honour of Sister Mary Ellen Weightman who is leaving for Utah. An enjoyable program was rendered, after which refreshments were served. Elders Alex R. Moss and Lathael L. Fryer were in attendance.

A farewell social was held in honour of Elder Floyd A. Bailey at Glasgow (Scottish Conference) on the 17th ult. The Elders and members presented Elder Bailey with a traveling rug as a token of esteem and appreciation for his faithful services.

A very successful social was held at Varteg by the Pontypool Branch (Welsh Conference) on the 18th ult., in honour of Sister Ellen Bendall, prior to her departure for America. Tokens of love and esteem together with the best wishes of all present were extended to Sister Bendall. President Lewis F. Hansen and Elders Jesse N. Decker and Allen C. Reynolds were in attendance.

A social was held by the Rotherham Branch (Sheffield Conference) on the 19th ult., in honour of Elder John H. Wilson who has

been transferred to the Scottish Conference. A set of carvers was presented to him as a token of remembrance.

A delightful social was held in the Northampton Branch (Birmingham Conference) on the 21st ult. A good program was rendered, games were played and delicious refreshments were served. There were in attendance President Joseph E. Tillotson and Elders Dan A. Hickman, Ellis L. Rees and Leland N. Wight.

A pleasing and well-attended social was given by the Rochdale Branch (Manchester Conference) on the 21st ult. The program, conducted by Brother Frank Kelsh, consisted principally of two one-act plays presented by members of the branch. There were in attendance President Ronald D. McGregor and Elders Charles A. Halverson, A. Don Batty and Heber G. Jacobs.

A farewell social in honour of Elders John H. Tanner and Parley A. Petersen was held by the Bradford Branch (Leeds Conference) on the 21st ult. Elders Tanner and Petersen have been transferred to the London and the Liverpool Conference respectively. Tokens of remembrance were presented to the guests of honour.

A farewell social was given at Nottingham on the 21st ult., in honour of President Carl E. Pettersson who has been transferred to preside over the London Conference. A splendid program was rendered and a token of love and esteem was presented to President Pettersson.

DEATH

Falconer—David Albert Smith Falconer, the fifteen months old son of Brother and Sister Joseph Falconer of the Liverpool Branch, died of pneumonia on March 14th. Funeral services were held at the home, under the direction of Elder G. Martin Hopfenbeck. Elder Rulon H. Sanders dedicated the grave.

Simpson—Brother William Simpson of Coxtown (Ulster Conference) died March 7th at his home, after a prolonged illness. Deceased was born May 12th, 1876, and was baptised by Elder G. M. Green and confirmed by Elder F. J. Merrill, August 7th, 1900. Brother Simpson was an Elder and a faithful member of the Church. The grave was dedicated by President Russell C. Capener.

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LIVERPOOL

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN